

The Republican.

No. 16, Vol. 12.] LONDON, Friday, Oct. 21, 1825. [PRICE 6d.

A CHARGE TO THE WHOLE FRATERNITY OF FREEMASONS.

DELUDED BRETHREN,

ONE of the Grand Architects of the Universe is about to charge you, to mend your manners and to increase your knowledge. I AM THAT I AM, and *you are that you are—all noodles*. To order, Noodles, whilst I open the grand lodge of the universe, to shew you the true secrets of Masonry in an improved book of Revelations. Holy Saint John was a drunken blockhead and has not left you a revelation worth a moment's attention. Mine is to be one endless stream of masonic light, that is to shine from the east to the west, and from the north to the south, or, in scripture phrase, to the *four corners of a globe!* Hereafter, you will want neither artificial nor allegorical lights: you will find my revelation a thorough illumination, and superior to the Holy Law. Your Holy Law is an expiring tallow rush-light, which I AM THAT I AM means to puff out. Yes, Noodles, I swear by Jao-bul-on, by the holy word and triangular grip of a Royal Arch Mason, that I will put out all your lights and light up the first year of light with the last of Christianity. I will make a taper of the last Annus Domini, to set fire to the first Annus Lucis. Then, *the world will be on fire*, then will have arrived that prophesied period, when speculative Masonry is to have its end. So mote it be.

My new lodge is open to the brethren of all the degrees, from the entered apprentice to the ne plus ultra, and here you shall find a revelation of all the secrets at one initiation, and that without being made naked, hoodwinked, marched, cable-towed, tiled or obligated: for a very small fee and no subsequent quarterly payments, no lodge-night payments, no grand lodge fees, no badges, no sashes, no swords, no robes, no fool's caps.

Printed and Published by R. Carlile, 135, Fleet Street.

Now, brethren, I have proved to the Masonic and to the uninitiated world, that there has not been a secret among masons of the least value to them : that the whole masonic system is a deception from the beginning to the end. What is gained, by being able to pronounce in syllables, Boaz Jachin, Shibboleth, Tubal-Cain, Macbenach, Giblum, and Jao-bul-on? What is gained by a knowledge how to grip the two joints and their hollows, and the wrist of the hand, or to be able to form a triangular grip, by the wrists, with two other Royal Arch Masons? What is gained by a knowledge of your penal and other signs? What, but folly? What but expence? What, but waste of time and means, that might be so much better employed?

It is monstrous, to see the legislators and the magistrates, of the land associating for such a purpose. It is an outrage upon the nation. It is monstrous, to see an establishment in London, with officers at salaries of four or five hundred pounds a year, to correspond with and to connect the country lodges. These are the affiliated societies which the legislator should put down. These are a scandal and a mischief to the otherwise intelligent character of this country.

The Exmouth Lodge lately voted five pounds to the Greeks, with an expression of good wishes for their success. As soon as the circumstance was made public, a reprimand was received from the London Grand Secretary and a mandate, *that even Greek Politics were not to be meddled with!* What then is the association of Freemasons, under the authority of such a Grand Lodge? What, but a set of Tom-fools, as my pretty Nottingham correspondent calls her husband and his "Odd Fellows," who meet in a room, with affected secrecy, to practise the more ridiculous part of the play of children, and who, by such private meetings, with the perverted passions of manhood, must feel a growing disposition for the most foul debaucheries, that are necessarily private. Such debaucheries are the natural effect of such private associations of men. They have been common in all those religious institutions where females have been excluded and sexual intercourse denounced. And though Masonry does not interfere with the last point, Masonic intercourse with females is denounced, which is a first step to viler purposes. There can be nothing good in society, of any kind, from which females are necessarily excluded.

Here, we have the Duke of Sussex, who is a Masonic Knight Templar, who is their Grand Master, and who, of

course, affects to admire the purpose for which the original Knights associated, condemning the act of a five pounds subscription to the Greeks, the only Christian people now oppressed by the Turks, and struggling to emancipate themselves from that oppression. The Secretary could only have sent down the reprimand and mandate to Exmouth, by the order or with the sanction of the Grand Master. This, your Masonic chivalry, is it? You must have sadly degenerated or be originally base. I have a masonic charge in my possession, printed at Sheffield, the subject of which is one continued eulogy on Thomas Paine and his 'Rights of Man'. Ah! this must have been the reason why all politics were excluded from Masonic lodges. The chivalry of modern Masonry is a trick on the part of the Royal Family, to exclude the discussion of such topics as this eulogy on Paine: this struggle of the Greeks for republicanism. Republicanism is the devil of monarchy; and monarchy is both the hell and the devil of republicanism. Such frivolities, as those of which modern masonry is a compound, tally well with the general principles of monarchy. They form a sort of second hand aristocracy, and, in some measure, resemble the manners of those livery servants, who accost each other under the names and titles of their masters. Masonry has no identification with liberty, with freedom of mind, or of mental research; it is a compound of trick, fraud and slavery. Instead of a fervency and zeal for freedom and the improvement of the condition of the human race, we find it endeavouring to rivet all those bad habits, those customs and those prejudices, which enslave man and make him poor, spiritless, and miserable.

The history of Freemasonry is evidently this:—It began as a trade association, and, in this sense, might possibly extend beyond all existing records, as we have relics and ruins as monuments of the most splendid masonic art, where we have no records of their history or origin, nor even of the last persons who inhabited them, nor by whom they were destroyed. Therefore, of the origin of masonry, in its practical character, the wiser course will be to say nothing. To trace it to Solomon, to Noah or to Adam, is only to speculate upon fables, evident fables. To trace it to a grand architect of the universe, is to rest upon a similarly evident fable. The sciences of astronomy and chemistry prove uncontestedly, that no such a grand architect has existed, and that matter, as a whole, has been the only architect of its natural identities. By the grand architect of the universe,

among masons, we are led to infer an intelligent being, or a being with sensations, such or similar to those which we possess: and some religionists, who know not what matter is, tell us, that he created matter out of nothing, himself, of course, first; and the old school maxim, *ex nihilo nihil fit*, or, out of nothing, nothing can be made, is with them, irreligious and blasphemous. They blaspheme the little knowledge that does exist among mankind, and punish as blasphemers of their nonsense, those who desire to rest upon truth, upon facts and realities instead of phantoms. They first make a god like themselves, and then they make a universe, a history and a nature of things to suit their first error. All error springs from that one source of making a God through ignorance and fear, through the ignorance of fear and the fear arising from ignorance.

Taking matter as a whole, sensationless matter as the grand architect and grand destroyer of its natural identities, we rest upon facts which we behold and beyond which we cannot carry our knowledge. Upon this ground, we need no devil, no counter power, as the necessary destroyer of those identities, and we are saved the outrage of imputing to a being, whom we would feign all power, all wisdom, all goodness, the creation of evil to the sensations of animals, and of an author of that evil—the devil. This is an outrage which no religionist can calmly defend, and though we have no tradition that the devil was ever fool enough to intrude himself among masons, to become a mason, as he intrudes himself among all other religious people, we may be assured, from what we have read in their prayers and other ceremonies that masons neither renounce nor defy the devil.

So, it will be seen to be wise, to confine the history of masonry to the real history of mankind, and not to give it a fabulous antiquity. It is, in reality, more ancient than any fable can make it, and that admission ought to satisfy those strange beings, who have neither taste nor value for any thing that is not antique. The materialists will give you an eternity for antiquity, if you can make out an eternity when you have it granted.

Formerly, signs and pass words were very common among trades and the qualifications of the workmen were distinguished by them. The practice is scarcely extinct in Germany and in other parts of the continent. This consideration will bring us to the eighteenth, or, if you like, to the seventeenth century, the origin of speculative masonry.

The first existence of speculative masonry, that masons or others attempt to shew, is an association for party politics, in the seventeenth century. A record exists, that a Mr. Ashmole and another Royalist attached to Charles the First, were initiated about the beginning of the civil war between Charles and the Parliament. A French writer has asserted that Cromwell instituted an association of masons for his aggrandizement, and narrates circumstances, even table talk, which surprises me, that we should have to read it first from the pen of a Frenchman. The Stuart family are said to have organized a similar association, both in England and on the Continent, for their restoration, of which Charles the Second was the head and chief. Intended, at first, for banished or travelling Englishmen and Scotchmen, foreigners, or the inhabitants where the lodges were held, were eventually admitted, and subsequently perpetuated the system on the continent, until now, we find the vile King of Spain hanging half a dozen of them. Finch roundly asserts, and there is a probability, that Charles the Second added, or introduced into this country, the Royal Arch Degree as a degree for the Aristocracy, and a sort of distinction from the working characters of apprentice, craftsman and master.

The Stuarts, a second time banished, again resorted to the aid of masonry for their second restoration, and here it is, that we find the second revival of speculative masonry, that has assumed its present state in England and Scotland, and which produced such tremendous consequences on the continent. The restoration of the Stuarts was never relinquished by the Roman Catholics of the continent and of England and Ireland, and by others their partisans in England and Scotland, until the French Revolution: and hardly then. If there be a branch of the family left, we may be assured, that that branch retains notions of restoration; and probabilities are quite as favourable to them, as they were twenty years ago to the Bourbons of France and other places. I have no idea that masonry is now encouraged under such views, but rather, that, by being espoused by the present royal family, it has taken an opposite turn. All royal families grow odious in the eyes of the people. It is in the nature of things that it should be so. Their private as well their public vices become matters of common and interesting anecdote among the people, and hatred is the inevitable consequence. The public good which may be cried up is a flimsy support that veils nothing in reality

Monarchy, aristocracy, priesthood and public good, cannot exist together. The three former are hostile elements toward the latter. "God save the king," as a tune, may be played daily by all musicians, sung nightly in all companies, as a matter of form, and by brawling sots in the streets as a bad habit, just as I have heard the prisoners at the tread mill singing—"Britons never shall be slaves!" (poor wretches! Britons are the greatest slaves that ever lived!) yet a growing hatred of that king and his family is as sure as the growth of a plant in a good soil. The hatred is a genuine sensation; the tune, or the song of "God save the King;" a mere habit, and the common practice of toasting "the king" in all corporate or other idle associations, is also an idle habit, that carries no sentiment or sensation with it; but here and there a little disgust and hypocrisy. The Parliamentary arms in the seventeenth century, professed to fight for the good of "the King," though he was in arms against them. The cry of "the King" was kept up until certain men felt power enough to take off his head. The same was precisely the case in France. Louis heard nothing but *Vive le Roi*, until the time of his trial, though he, as well as Charles saw and felt, that there was no respect meant. A king is truly the most pitiable of mankind, and I would abolish the office merely to get rid of the hypocrisy associated with it. He can never be sure, that he has the solid respect of one human being; and is or might be always sure, that he is surrounded by sycophancy. A sensible man, a man of integrity, would not fill such an office; but for the purpose of modifying it into something less disgusting to the individual and to the nation, See how ridiculous and even pitiable my exposure of masonry makes the Royal Family appear, in the idea that they are in a measure, compelled to patronize such nonsense. They dare not patronize any thing really good for the country, in the way of knowledge; for, if they did, they would have the aristocrats and the priests in hostile attitude, threatening to oust them. The real trinity in unity which they worship is composed of themselves; royal family or God the Father, aristocrats or God the Son, and Priests or God the holy Ghost. That is a piece of genuine revelation, and more truth than will be found in all the sermons that were ever printed, written or preached.

Professor Robison, himself a mason, travelled far to shew that the whole of the revolution of France, excesses and all, grew out of the association of Masons, which the Stuarts raised and left on the Continent. I fall in with him a great

way on his road, but do not travel right through; though I doubt if the French Revolution would have occurred in the last century, had it not been for the association of Freemasons. There were many causes at work, which, when combined, produced that revolution, and much of its direction arose from those secret associations; but the form of the government, its oppressions on the people, with the exactions of the priesthood were the first and most powerful causes of that revolution. The secret associations were seized on as a means of facilitating that; which the more sensible part of the French people saw to be necessary. The associations did not generate the revolutionary spirit, but fell in with it and lent it their aid.

Many a mason and the priests generally have attributed that revolution to the writings of the antichristian philosophers. When the revolution was otherwise brought about, I grant, that these writings operated powerfully in its favour; but they operated to good and no where to evil; and they were not a first cause of that revolution. The same and similar writings will produce revolutions in all countries; but where they act alone, they will revolutionize by moral means, quietly, and by the power and influence of knowledge; but wherever they act in conjunction with other causes, they will direct the influence of those causes to the annihilation of state religion, as they did in France. The religion of individuals can only be annihilated by knowledge, by powerful arguments and facts, against their religion, shewn to the individuals; but a state religion, as it is preserved by bayonets, balls, gunpowder and the sword, so by the same can it be overthrown, or, in the absence of such support, it is a monstrous compound that will naturally fall to pieces. So, it is clear, that the revolution of France was not brought about by the antichristian writings alone, not by the Masonic associations alone; but by both, and a variety of other prior causes acting together and working to a crisis.

All the writings which I have read, written by those who are called the French Philosophers of the eighteenth century, have been strictly moral, as all antichristian writings must of necessity be; and they have uniformly sought to soften down the ferocity of mankind and to inculcate what we call humane principles, or the most complete forbearance, where crime and error arise from ignorance. Therefore it is like attributing a pestilent disease to the sun, which the filth

of mankind had in reality engendered, to attribute the ferocities and massacres of that revolution to the writings of the French Philosophers. But, on the other hand, we know, that the masonic associations have taught assassination as one of their principles, and the practical part of the principles of the Duke of Orleans, or Egalite, has been indisputably traced to those associations. This Royal Ruffian was the principal cause of all that was horrible in the French Revolution, and deservedly fell by the hands of those murderers whom he had trained and fed. And all this too from a principle which has ever existed with monarchy, an effort to remove one branch of the royal family, that he might reach the crown and the throne for his own head and tail. This was the real *equality* at which he aimed. This has been a uniform vice with monarchy, and a general cause of war. Can a sensible and humane man desire any other ground to wish the universal extinction of monarchy?

All that relates to history, in the ceremonies of masonry, if we take the literal sense, is founded on fable. The first fourteen books of the Bible are clearly fabulous, a piece of invention altogether. They correspond with no historian that wrote before the existence of those books, or before the Babylonian Colonization of the Jews at Jerusalem. Neither Jews nor books are mentioned by any historian that existed before that colonization. See the foundation of the religion of Europe and America! See the foundation of Masonry! I am a grand architect of the universe; but I build nothing with or upon fable. I build nothing with speculative masonry, nothing with religion, nothing with the aid of God or Gods, nothing with the aid of spirits. My materials are more solid than those of any rock or any mine: they are made of the realities of history mixed up with the realities of existing things. Matter and men were the same three, four, or five, or ten thousand years ago, as they now are, allowing for the variation of human knowledge. I see them to be the same in all genuine history, and, marvellous or miraculous tales of matter and men, I set down as fables. This is truth, and the test of truth. Some writer, I believe it is John Stewart, the first English Materialist that reasoned rationally upon matter and man, particularly on that part of man, which we call mind, has laid it down, as a useful rule, to admit the correctness of all history that corresponds with our ideas of analogy, probability or experience, unless we have counter proofs, that

the circumstances narrated did not in reality exist, and to reject whatever is marvellous, or that does not correspond with our ideas of analogy, probability or experience. Bring all fables to this test and they will cease to do mischief.

Solomon's Temple is the literal pivot of speculative masonry, and though, in the history or Bible account of building that temple, nothing but human accomplishments and human means are introduced; yet, the absence of all other history upon the subject, and the miraculous circumstances stated in this same Bible, induce me to reject the tale. Here, we have also counter proofs, in the absence of all mention of such a people as Jews or Israelites existing at such a place as Jerusalem, by historians, who were or would have been their neighbours, had such a people existed, and who travelled over the very territory mentioned. Therefore, your Temple, your wise and rich Solomon, and your skilful Hiram Abiff, are fables, or allegories, such as those which abound in the Jewish Talmuds, and such as is the name and story of Jesus Christ. By all that I can see, the Jews were the first writers of romantic history, and finding it more eagerly swallowed, and more interesting as it became more romantic and marvellous, they went on to all excesses, until now, the Christians have so completely improved upon the trade, as to make a state religion of a fiction, and to make nine tenth of their literary traffic a dealing in fiction, wilfully delivered and as wilfully received as fiction! Strange, horrid propensity! To this day, the Jews feel as if they were entitled to subsist by fraud. Rare indeed is it to see one of them pursuing a calling that is useful in a social sense. And, I very believe, that the Christians would be similar characters, if they were not the majority, and if all could subsist by fraud. Throughout Europe and America, the system of fraud is carried as far as ever it can be made profitable, and honesty is every where its prey, whether it exists voluntarily or by compulsion.

Masons have multiplied the fables of the Bible, in adding an assassination of Hiram Abiff, with the circumstances and the names of his assassins; and in many other instances. Had the Bible been with them a real subject of reverence, they could not have done this. It was what Holy Saint John called an addition to the book of life, and such as should bring down the curse of its author. The Bible has been introduced into the masonic ceremonies as a mere clap-trap

for weak and religious minds, or to ward off the fury of the Christian Priests.

The boasted morality and brotherhood of masonry is also a subsequent addition, to cloak the trick of paying for the pursuit of a secret, that is never to be found. All virtue, all morality, all brotherhood, all humanity, all liberty consists in the pursuit of happiness; not only in receiving, but in communicating happiness. That is the grand secret for man to know, and masons cannot add to it. Whatever communicates mutual happiness between individuals, without immediate or ultimate injury or pain to any person, that is virtue. I carry the maxim to those ridiculous notions of chastity which the Jewish and Christian Religions have introduced among us, and say, that wherever that pretended chastity engenders pain that might be avoided, it is unchaste, foul and foolish, it is vicious, wicked, sinful, or will bear any phrase that may be attached to the catalogue of errors and crimes.

The pretended morality of masons is erroneous inasmuch as it is confined. They make a little circle of brotherhood, and exclude the mass of mankind from all but compelled morality. And, proceeding upon this confined sphere of action, they engender nothing but bad passions among themselves, that lead to disputes, divisions and all sorts of mutual recriminations. Real virtue, or morality, or brotherhood, strikes at the root of all sectarianism. That which does not do this is neither brotherhood nor morality. All sectarianism has its root in error. Shew me two members of any two sects, disputing with each other on certain tenets, in which they cannot satisfy each other, and I will in all cases, without exception, infallibly shew both to be in error. Therefore, the lodge which I wish to open for masons is one, that shall unite all mankind, in the confession, that we are all ignorant enough, too ignorant for our happiness, and that shall lead on all, upon this confession, in the pursuit of real knowledge, mutually instructing each other, and thus pursue those yet secret powers of matter which remain hidden from us, and which will remain hidden from us so long as such errors and follies as masonic associations, state religions, and other certain sources of sectarianism and quarrel exist among us.

Were I to make a volume of this charge, I could say no more to you than I have said. You must be all aware, that you have no secrets in masonry which are now hidden from me, unless you have lately invented more idle signs, words and grips. And even if you have done, or do this you may

see that you can never set up again the idea of any other concealed purpose in masonry, but that of trick and cheat. Speculative Masonry, apart from its political purposes, has never been any thing but a permanent hoax. The legislature should sweep it down, and include in the same act, Orangism, Druidism and Odd fellowship, as the last of secret associations existing in this country, where the parties, as an association, assume publicity and are bound together by an oath to observe certain marks of distinction. This is the peculiar duty of a legislature, which in all its acts should legislate for the benefit of all. It is ridiculous to call masonry a charitable institution. The good of educating a hundred or two of children bears no comparison with the evil that is brought on thousands by the expenses of such an association, by the joint waste of time and means which the ceremonies occasion. There ought to be no such charities in existence: they degrade us. All the children in the country might be legislatively fed, clothed and educated, with one half of the means that are now squandered in what are called charities. There is a distressing waste of means in this country, arising from the joint evils of error and abuse, corporated abuses and religious, moral and legislative errors.

Thus are you charged by one of the grand architects of the universe. Thus have I put out the artificial lights of masonry. And thus I desire to reclaim you, to make you good and useful men, for the benefit of yourselves, your wives and your children.

RICHARD CARLILE.

TO COUNSELLOR SAMPSON—NEW YORK.

DEAR SIR.

I AM glad to find that your proposal for a condensation of the law, is likely to be adopted among us. In Great Britain, in Louisiana, and in New York, the experiment is now making, and its obvious necessity will force it to be adopted elsewhere.

I have attended to the objections made to the plan by many of the older members of the legal profession, but I cannot yet acknowledge that they have changed my opinion.

It is said, that to digest or codify the principles of law so far as they have been determined, will save no labour to the profession. Cases must still be resorted to, to ascertain the shades of difference in those that have been decided, from those that arise afresh. Mere general principles, so plain as to be at once acknowledged, will be too loose for practical purposes. To this I reply, that reported cases may all be reduced to two classes: 1st, Those which serve as the basis of general principles: 2d Those which contain circumstances of limitation, enlargement, or variation that the application of general principles difficult, or that compel them to be modified when applied to cases before the court; under these two heads, all cases whatever may be classed. Now, it is manifest that by a code or digest, we save all the first class, and by introducing the more obvious limitations of the general rule, we render useless a great part of the second class. If we cannot do every thing that is wished for, are we to abandon all improvement in despair and do nothing?

It has been said, that cases almost without number have occurred, have been reported, and must be consulted by French jurists since the adoption of the code Napoleon. I dare say it is so, new forms and variations in the contracts of commercial society, arising out of new circumstances, will be of perpetual occurrence. The gentlemen of the bar may rest assured that business and clients will not be annihilated by any improvement in the code or digest. But the labour of reading and of citing the cases which form the basis of the principles enacted in the code of Napoleon, will have been taken away, and if much labour still remains, much has been saved.

It is said, the best digest or code we can make, will only serve as a new starting place, and that cases will go on accumulating, and reports multiplying as heretofore. Granted, But is it nothing that we have or can have if we please, a new starting place every half century, leaving behind us the accumulated rubbish of year's proceedings? Is it nothing that our pockets are no longer bur-

thened with the expense of buying, or our time occupied with the wearisome consulting, and our libraries discharged of the dreadful accumulation of volume upon volume of cases rendered useless by such a digest?

It is strange that the gentlemen of the profession should be so averse to a code or digest, unaccompanied with cases, when they hail the appearance of a digested volume on a particular portion of law with all the cases included and at full length! Suppose Mr. A. B. publishes a digest of the law of Lien, of Limitation, of partnership of Bacon and Feme, &c. Mr. A. B. although an excellent compiler, having no authority annexed to his name, is compelled to cite very fully all the cases from whence his principles are deduced. Now, this though necessary, is dreadfully burthensome, for every lawyer already possesses the same cases among his collection of reporters, and he thus buys over again a quantity of matter, which he has bought already. But suppose these principles to be enacted by a legislature, then would Mr. A. B.'s volume be reduced to half a dozen intelligible pages, by thus conferring on the principles that authority and sanction which Mr. A. B. can only confer by an expensive and laborious collection and re-publication of the cases from whose purview he has deduced them. Strange, that it should be a nuisance to enact by competent authority, half a dozen pages of common sense, and that it should be meritorious to publish them with the weight of two or three hundred decided cases hanging about their necks!

But in good truth so far as I am concerned, I leave the gentlemen of the bar out of the question, when a short and intelligible code would save them trouble or not, is not a matter of indifference, but it is to me of minor importance. In the present state of the law, it is like orthodoxy in religion, a mystery—Where reason ends, faith begins. None of the uninitiated can enter even the vestibule of the temple.—Law ought to be not a branch merely, but the chief branch of social ethics. Society knows nothing about it by means of the lawyer. A digested code of plain, undeniable legal principles, founded on the morality of common sense, applied to every day transactions, might render the whole community wiser, better, more prudent, more cautious, and less litigious. Why would it not be as useful to peruse, as Huthinson, or Beattie, or Paley? it would be, assuredly better considered, more practically useful, and more authoritative than these systems of school boy morality. Men would better be able to judge when they ought and when they ought not to go to law: they would be better jurors, better arbitrators, wiser and better citizens. If we can teach ethics to school boys, is there any insuperable difficulty in instructing sensible and well educated men?

I should be glad these points would receive farther discussion

and I submit them to your better judgment, being with great respect, dear sir,

Your friend and humble servant.

THOMAS COOPER, M. D.

For the New-York National Advocate.

TO JUDGE COOPER, PRESIDENT OF COLUMBIA
COLLEGE, SOUTH CAROLINA.

DEAR SIR,

I HAVE read the letter you were pleased to address to me through the New-York National advocate of this morning. If I did not know how little you value compliments, I should thank you for the honour; but to the point, I cannot better answer, than by communicating through the same channel, the following notice, by a celebrated French jurist of Mr. Duponceau's valedictory address to his law academy. Philadelphia, 22d. April, 1823, extracted from the *Revue Encyclopedique*. I translate it, that it may be seen by every American reader, with what vigorous brevity this foreign lawyer has comprehended, in four 8vo pages, the spirit of the work, and the merits of the question.

The object of the author of this dissertation, (observes Mr. Dupin,) has been to treat, *ex professo*, a question of American jurisprudence, which has given rise, in his own country, to a variety of opinions.—Although the subject must, with foreigners, lose much of its importance, still a discussion involving the entire system of jurisprudence of the United States, cannot be without its interests to those who like to know what is doing by foreign nations in the way of legislation. The question is, whether the United States have *Common Law*? The phrase refers to the common law of England, which our author defines after this manner: By the common law in England, is understood, a metaphysical essence, which originally consisted of certain feudal traditional customs, but which has, by the force of events, been extended and identified with the government of the country, which regulates the prerogative of the king and the rights of the subject, and is considered as the source of various jurisdictions, which makes part of all the political and civil institutions, and is connected with every thing that relates to the government of the nation.

Is the Common Law the law of the United States? On the first formation of the Colonies, the founders brought with them the Common Law, which every Englishman regards as his birth-right: but each colony judged for itself, what parts of it were fitted to its new situation, and either by legislative provisions or ju-

dical decisions, or usage and practice, adopted certain parts and rejected others; so that in no state of the union was the whole of it received; some adopted what others rejected. Under this diversity of Common law, the most that can be said is, that it is the law of each state on every matter where it has not been derogated from; but the Common Law of one state, is not the Common Law of another, much less of the United States.

The American revolution has furnished a decisive argument to those who are opposed to the Common Law of England. It has made constitutions the basis of legislation, and thenceforth the constituted authorities have had to look to their constitutions and the legislative acts which have developed their principles, for the foundation and measure of their powers.

The author admits that the judiciary of the union cannot derive any jurisdiction from the Common Law, but is confined to that which the constitution has delegated to it: but he thinks that within the constitutional circle, it may exercise a jurisdiction by application of the Common Law as rule in civil and criminal cases; and that under this two fold relation, there is an American Common Law, which is nothing else than the English Common Law perfected. He enumerates among the most important of the improvements alluded to, not the toleration, but the equality of religious faith and worship: the liberty of the press, secured not by the absence of prohibitory law, but by constitutional sanctions; the right of counsel to every person under accusation: the benefit of habeas corpus, better guaranteed than in England, from it being made the right and duty of the judge to examine into the truth and reality of the fact imputed to the prisoner, the substitution of mitigated punishment, in the place of those barbarous inflictions and forfeitures which disgrace the English code; the prison system, chiefly that of Pennsylvania, which has gone near to realize the hopes of the philanthropist.

The author also felicitates his fellow citizens on the progress of their civil jurisprudence, the rights of primogeniture being entirely abolished, and the ancient feudal system only to be traced by a few vain forms and unmeaning phrases; the inextricable labyrinth of English practice, made plain and the enormous expence diminished, and justice rendered accessible to the poor as well as to the rich.

Let us hope that these liberal principles may be realized and co-ordained in written codes, and that if such be the benign legislation of Americans, that it may be found amongst themselves, without their having any need to recur for the knowledge of it to the antiquated usages of old England, or consulting the decisions of English judges, a serious but inevitable evil, so long as they are willing to submit to that traditional legislation called the Common law.

It is indeed a prodigy, that such usages, transmitted by vague

and uncertain tradition, from age to age, without other authority than judicial decisions should have held their ground so long. This prodigy is only to be accounted for by the concentration of all judicial authority at Westminster, in the persons of twelve judges, who meet and confer on doubtful cases, and so preserve that uniformity essential to their jurisprudence, but which can hardly be maintained in the United States, where there are already twenty-four superior and an infinity of inferior tribunals, scattered over an immense extent of territory, and where the supreme court of the United States, has but a limited jurisdiction, embracing but a few objects of *national* concern.

The divergence of the state courts must soon become extreme unless they cease to rely upon these blind traditions, and its to be feared that so far from being emancipated they will every day be more and more constrained to use this borrowed light, and take as precedents obligatory upon them, decisions made for another people under a constitution quite different, and in most essential things, opposite to their own. Nor can this Common Law, transplanted in another soil, have any of those supposed advantages, that alone in the eyes of Englishmen, for its many and shocking defects and extravagances: though it may continue for a time to find favour with the English, as a tradition of national antiquities, notwithstanding in the mighty chaos, as compounds together, the monuments of their liberties, with the barbarous fudality of the middle ages. Time has, in England, affixed its seal to this unnatural alliance and these inconsistencies are woven into the habits and manners of the people. The heterogeneous elements are so intermixed that it is supposed impossible to reform any part without tearing up by the roots the ancient liberties of England; but the Americans, have no such motives for upholding this superstition. Better for them are the recollections of their glorious revolution than national antiquities.—They can have better security for their civil and political rights than obscure tradition from beyond the seas. It is by written and unequivocal constitutions they will protect that liberty, which, in defiance of those traditional doctrines they had the courage to achieve. It is worthy of them to establish a legislation in the true spirit of their fundamental compact, all the elements are in their own possession. There is but one thing that they should copy from England, and that is, in all their institutions to uphold their own *individualities*. This is more worthy of them than the seeking the rules of their judicial decisions in the judgments of foreign tribunals.

I shall add nothing of my own to these sagacious observations. It is to our excellent and accomplished friend, Mr. Duponceau, that I am obliged for the knowledge of this article, and for some pleasant observations in his own happy and delicate style.—Whatever impressions Mr. Dupin's unsophisticated criticisms may make upon the author, I cannot presume to say. Mr. Du-

ponceau will at all events, admit that the reviewer has understood his arguments and adjusted them as pointedly as they are put:

yours with due respect,

WILLIAM SAMPSON.

TO MR. R. CARLILE, DORCHESTER GAOL.

Nottingham, October 6th, 1825.

MY DEAR MR. CARLILE.

I AM so delighted with your exposure of the ridiculous, I could almost say *abominable*, Freemasons, and with many other things that you have done, that I determined not to let my husband rest, who is an "*Odd Fellow*," until I had made him *even* with more sensible men, by exposing to me the secrets of that drunken association for an appearance in your publication.

He tells me, that the "*Odd Fellows*," in their ceremonies, are more like the Druids than the Masons, and that there is a great difference in the ceremonies of different lodges; a great difference too between those of London and the country. The Nottingham Lodge, of which he is a member (he shall go no more) holds its dispensation or warrant from the Sheffield Grand Lodge, or the Sheffield Union, and imitates the ceremonies of that Lodge. This Lodge is considered the most respectable of all in this part of the country; the entrance money being a guinea and a penny (confound his foolishness, there went a gown that I ought to have had.) Whilst some lodges will make men *odd* (they are odd enough at home, without such nonsense) for five shillings, others for half a crown; but there is always an odd penny, and God knows (I beg your pardon; *God* slipt out! habit!) that these *oddities* make an *Odd Fellow* odd enough at home; for all the odd pence, shillings, and pounds, that might be better applied, go to make him even with his odd fellows, in their carousals and *brotherly* debaucheries.

My husband is a little tradesman, and his *oddities* abroad have greatly prevented his keeping *even* at home, whilst his love for me

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and the children is abstracted to make room for a love of lodge nights and all nights with his confounding *odd fellows*. If I were a widow to-morrow, I would make a vow never to marry again with an *odd fellow*, a *mason*, a *druid*, or with a man who was connected with any secret society. Until now, that your exposure of masonry has come out, I have been distracted to know what the grand secrets could be; and when, with all the winning ways I could devise, I tried to get on the weak side of my husband, I was met with a high talk about the honour of confidence and secrecy. When your moralist on secrecy appeared, I had nearly overcome him, with the argument, that there could be nothing good that was secret; but it was not enough, nothing availed me, until you exposed the Freemasons: then, my *odd fellow* began to feel ashamed of himself, and has looked weekly for his portrait in your admirable book of Revelations.

The officers are, a Noble Grand with his two supporters; a Vice Grand with his two supporters; a Noble Father, who is a Past Noble Grand; a Secretary, a Warden and a Tiler or Guardian.

The Noble Grand wears a scarlet robe trimmed with sable fur and a wig, such as the Judges wear when sitting in Banco.—The Vice Grand wears a blue robe edged with the same and a similar wig.—

The other officers wear a sash over the left shoulder, hanging in a tie at the right side.

The object being conviviality, the ceremonies are brief. To open a lodge, the Tiler or Guardian is placed at the door with a drawn sword, and he is one who generally knows all the members. The Noble Grand gives three knocks and is answered with three by the Vice. He calls for silence, while he opens the lodge. The right-hand supporter proclaims, that, at the command of the Noble Grand, the lodge is duly opened. If there be no initiation they proceed to toasts and songs. The first toast is the *King*, given by the Noble Grand. The ceremony at toasting, or when a toast is given from the chair, is, for all present to lift their cups or glasses, put them to their breasts, draw them back again, and hold them out at full arm's length, which is repeated three times. Then all stamp with their feet on the floor, keeping time as near as possible.

When a member enters the lodge, he knocks thrice on the door. The Guardian demands his name and reports it to the Noble

Grand who orders admittance. The member enters, makes a bow and the sign to the Noble Grand and passes to a seat. When a Past Grand enters, he is received with a clapping of hands from the company.

Every Past Grand is presented with a crimson sash, vandyked with velvet, and edged with gold. He is allowed to take it home; but always expected to wear it in the Lodge.

When an initiation takes place, the brother, who has proposed the candidate, goes and brings him to the door of the lodge blind-folded, and gives the three knocks. The Guardian answers with the knocks and says, *who comes there?* The reply is:—A brother with a friend, who wishes to be initiated into our most honourable order. The Guardian reports to the Noble Grand and receives an order to admit them. In opening the door, he makes as much noise as possible with the chain that crosses it. As the new Noodle enters, all the brethren stamp and clap and make all possible noise. They have also a pair of very heavy clappers, such as farmer's boys use, to frighten birds from a corn field, and these are clapped close to his ears to frighten him. The Warden seizes him by the collar of the shirt, with a violence that often breaks cloth, or stitches, or buttons, and says, in a fierce tone: "Stand thou presumptive mortal, and know, that the best and wisest of men have been odd fellows in all ages."

Noodle, for all such men must be noodles, notwithstanding what the warden has just said, is led to the Vice Grand, who reads a short address. Then to the Noble Grand, who reads an address upon morals, telling him his duty towards himself and all mankind; that their purpose is conviviality, to cement friendship and to endeavour to make every man a brother.

Next comes the obligation. Noodle is desired to place right-hand on his left breast and his left hand upon a sharp instrument or destructive weapon, and to repeat a most serious and solemn obligation, which is very similar to the masonic obligations. My odd husband has got an odd head and cannot recollect all the words of the addresses, songs and oath.

After the obligation, comes a curse, which is still worse, and truly atrocious; expressing a hope, that curses may fall upon himself, children, and children's children, so that they may rot alive and feel life and misery to the last that remains of them, if he violates the obligation.

Before the bandage is taken from his eyes, all the brethren put on masks of all sorts and sizes; the Noble Grand in a black one. When he recovers his sight, he is desired to look round and see if he knows the friend who introduced him. He cannot distinguish him in the mask. A brother near the canopy sings a song, which begins thus:—

Brother, attentive stand
While our most Noble Grand
Gives you the charge.

The charge explains the masks, cautioning him to examine man through all disguises, to use caution, to be charitable, to be just in all his actions, &c. ; a subject as a whole that occupies a good reader ten minutes.

Noodle is then conducted to the Noble Father, who reads a few lines of poetry, beginning thus:—

Be circumspect my son,
Your sire would now advise,
Whatever you practise well,
Will prove you good and wise.

First keep your faith, nor ever once disclose
Our secrets to your dearest friends or foes.

There are a few other moral recommendations, which end in wishing that he may live long and die happy. Noodle is also told, that he must not sing either a political or an obscene song, nor give a toast or sentiment of that kind; and that he must not come to the lodge in a coloured neckcloth, but always in black or white.

The Warden instructs him in the sign; which is to draw the thumb of the right-hand across the bottom of the chin, with the elbow square, and the left hand on the heart.

The grip is to take the middle finger of the right-hand with the fore-finger and thumb of your right. The word is FRIENDSHIP.

Noodle, being thus initiated, joins the company; the health of the new made brother is given from the chair, and the ceremony of waving cups and glasses observed.

Next comes a song, the first verse of which runs thus:—

When friendship, love and truth are found
Among a band of brothers;
The cup of joy goes gaily round,
Each shares the bliss of others.
How grand in age, how fair in youth
Are holy friendship, love and truth.

Before the lodge is closed, the Noble Grand asks if any Past Grand Officer or other Brother has any thing to propose for the good of odd fellowship. After a pause, and if nothing is proposed, all exclaim "*hearty good wishes.*"

The question is thus put and answered three times. The Noble Grand requests silence, while he closes the lodge. His right-hand supporter declares the lodge to be closed, as the command of the Noble Grand and to stand closed until an appointed meeting night, when it will again open for harmony and good fellowship.

There is another class, which is called the Imperial Order, the chairman of which is called the Grand Imperial; but the sign, word and grip are the same. There is no higher degree. They teach nothing and profess nothing but friendship and harmony: and for that, what need can there be of such an oath, such a commination, and such Tom-fool ceremonies?

So, Sir, I have done. I am quite delighted in my final triumph over my *old odd fellow*, and can scarcely contain my name; but, as that was a pledge, and though I can laugh at him at home, I should not like to have him laughed at abroad, I shall only further tell you and your readers, that I am

THE WIFE OF AN ODD FELLOW.

P. S. All women should read your Republican, above all books. Without it, I should never have been master: now I am *just beginning to wear the inexpressibles.*

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

London, Oct. 1st.

BEING much pleased with your excellent exposure of Free Masonry, and observing that you wish for information on the Druids, usually called the Ancient Order of Druids, I am induced to give you the best information I can. My description you may depend upon as containing the correct outlines of the order, which is evidently much inferior to Masonry; and I am not aware of its being in any way superior to that of the "Odd Fellows."

First, this society, as with the Masons, is governed by a Grand Lodge of England, to which certain fees are paid. The Grand Lodge is held at a house near Charing Cross, I believe, but was originally in Oxford Street. I rather think it is at the British Coffee House; where any one may get made a Druid for five shillings; and, afterwards sing a song, smoke his pipe, get drunk, kick up a row in the street, get into the watch-house, or go home, which he pleases. The fee for making is generally more in the country Lodges, of which there are several in different parts of the country. The principal affairs of the meetings are singing, smoking and drinking; and, now and then, *marking a flat*, a term used when a new member is introduced.

The officers are termed the Noble Grand Arch Druid, the Vice Arch, 1st, 2d, 3d, and 4th, Bards, Secretary, and Guardian. The Landlord of the house, in which the lodge is held, is usually called the host. The Arches and Bards wear dresses of linen, like surplices, and long grey beards. The ceremony of opening and closing is short and somewhat in the Masonic stile; but with the addition of singing.

When a candidate is introduced, he is brought blindfolded to the door, received by the Guardian, presented with a branch of the sacred misletoe and led by a rope or chain into the middle of the Lodge, which is generally

painted to represent a wood and large stones. Sometimes a distant view of Stonehenge is seen.

The Druids of our day are no more like the Druids that frequented that astonishing place, than you are like the Pope in the opinions for which you are now so shamefully confined. He is then asked some foolish questions, which he, of course, answers as desired, and is obligated or sworn on the Bible, in the Masonic way, to keep the secrets, &c., under no less a penalty, than that of being hewn to pieces with an axe, as *Samuel* the prophet hewed Agag king of the Amalekites. Being thus sworn, he is led round the room and the following ceremony takes place. One shakes a tea tray up and down with peas in it; another shakes a large sheet of tin or iron plate; a third puts a red hot poker into a large can of water; a fourth treats the blind Noodle with a hot poker to one cheek, whilst a fifth puts a piece of cold metal to the other. All this is done to represent hail, wind, thunder, &c. &c. The candidate is then brought to light amidst loud singing of

“With Evergreen his brows entwine
And hail him with your songs sublime,
Till from Great Togodubiline, &c.

A pedestal stands before him and a compost of salt, spirits of wine, verdigrease, &c. is burning to give the finish to the grey beards. The candidate is then entrusted with the signs and words, takes his seat, his pipe and pot, is called on for a song, by the Noble Arch, requested to be regular in his attendance, to introduce as many members as he can, and also to speak highly of the order, in his goings to and fro and up and down the country.

I had nearly forgotten to state, that a short account of the birth, progress, &c. of the Great Togodubiline (a sort of Solomon among the Druids) is given; but too foolish to be inserted here, having neither sense nor meaning in it.

The signs, grip, &c. are given as follows:—Give one rap at the door, which is opened; and if you are known to the

Guardian, you are reported, walk on to the middle of the room, face the Noble Grand and salute him *a militaire*. This is done somewhat in the way in which soldiers salute their officers when they pass them—two fingers straight, two bent, lay the hand on the forehead, palm outward. The Noble Grand Arch will return it by laying his finger and thumb on his chin (each side) and draw it down, as if feeling his beard. You then do the same, place your hat under your left arm, make a motion with your fore-finger round the inside edge, so as to form a half circle from within outwards.

The Grip is by pressing the thumb between the two fore-fingers at the first joint.

The word is Seretonius Paulinus given in syllables.

Paulinus Seretonius, the Druids say, was a Roman General, that drove the Ancient Druids from Britain to the Island of Mona and nearly murdered the whole. In consequence, the remainder held his name in abhorrence, and, by reversing the name, used it as a test word.

Mona is also a pass-word used by some lodges.

I believe, Sir, that I have now given a general outline of the order and have only further to observe, that any person applying to be admitted, who is not known to the Guardian, would have to go through the whole ceremony.

With best thanks for the excellent exposure you have given of Masonry, and with hopes, that you will so expose every secret association.

I remain, Sir,

Your well wisher and Brother Druid,

TOGODUBILINE.

P. S. There is an Arch Chapter attached to some lodges of Druids; but so inferior, paltry a thing, that, when I say, beneath Druidism in general, I trust, I need not plead an excuse for not explaining it. It is never given but for the purpose of extorting a few shillings more from the already duped Noodle.

SIR,
IX years ago, this day, I entered the Court of King's Bench
to defend my conduct, in publishing blasphemy of the
Christian Religion. I was interrupted in my defence, and,
I confess, that I was not then as capable of defending the sub-
ject as I now am. Still, every word in the shape of argu-
ment, law and demonstration was on my side; and abuse
of law and judicial oppression, the all, on the side of your
Chief Justice Abbott, and your Law Officers, Gifford and
Copley.

Six years, come Friday, the 14th, I shall have been a prisoner, and all that you have gained by that imprisonment has been a practical confirmation of the truth of every sentence that I have published against monarchy or the Christian religion.

I can now prove to the greatest nicety, as a matter of history, that no such person as Jesus Christ lived or died at Jerusalem, and, consequently, that all the millions of human beings who have murdered each other, or tortured each other, about this name, have been in error and abominably imposed upon by the priests.

Religion is the greatest vice and the greatest curse that ever disgraced and infested mankind. All other vices and curses are trivial, when compared with it. It not only wastes much time, that might be usefully employed, and much capital as a taxation, that might be usefully employed, to increase the amount of human happiness ; but it occasions a general mental distraction, rivets the human mind to an error, and, where the rivet will hold, excludes all useful knowledge.

It is utterly impossible, that a religious man can be a sen-

sible man. There never was a religious, sensible and happy man. Sir Isaac Newton, beyond his mathematical calculations was the veriest of dupes and fools upon the subject of religion. He seems to have pursued his mathematical researches with a dread, that he should overthrow the theory of a God ; and, with every new discovery, he bolstered up some abominable assertions about deity, which is a fiction, there is no intelligence, where there is no sensation ; no sensation where there is no organization of matter ; no organization of matter, that is not subject to a disorganization.

These are demonstrable facts. No arguments, no facts can be brought against them ; and by them, every theory of religion and its gods is overthrown. There is, therefore, no God, no personified power superior to man, that is known to, or of the least consequence to, the man of this planet.

A noble doctrine is this. It dignifies man, sweeps his mind clean of idolatry and servility, and though he must die as an identity, it gives him, whilst he lives, a kind of power over his parent planet, which he can transmit to his successors, as your father has transmitted to you the crown of England, &c. It is the real crown of Christ, offered to every man, the crown of all knowledge. All discoverable knowledge will rank below this.

This discovery, or rather, this assertion, of demonstrable matters, is the result of that persecution which I have received from you ; through those agents who support, for pay, soldier like, that abominable system of legislation and religion, of which you are the nominal head.

I impute nothing personal to you. I have no personal hostility towards you, nor towards any member of your family ; but I am hostile towards that system of religion and legislation which you espouse, as its head, and I feel strength

enough to make you all, all that support such a system, my play things, my foot balls; though it is likely, as in other games, that I may get a blow now and then in knocking you about.

I am, Sir,

Your prisoner,

RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, October 17, 1825.

It is said of Pope Leo the Tenth, that, on surveying the heaps of treasure, with which the Lateran Palace abounded, he exclaimed in admiration or astonishment:—

Hem! quantum reddit nobis hæc fabula Christi! Aha! What treasure, this fable of Christ brings us!

I am perfectly aware, that this treasure has been and is the source of all my persecution. Take away the treasure, the money, the tithes, the influence by which the gain is made, and there will be no religion among mankind, no gospel preachings, no sermons, no prayers. Get a law passed, that they, who are fond of preaching religion, shall preach it without direct profits, and down will come the whole fabric of the established church, there will be never a preacher but some poor fellow that wants to increase his trade or to gain notoriety.

It is the fable of Christ, that brings the treasure to the Lambeth, as well as to the Lateran, Palace, and that treasure is extracted from the sweat of the brow of the labouring man. There is no treasure to be obtained originally without labour, and he, who produces, the trea-

sure, has been kept by the Christian Church, and by Monarchy and Priestcraft generally, a slave and a beggar.

But for these state arrangements, there would be no pauperism: mankind would abound in wealth, with the labour of a few hours each day, just as much labour as is essential to the preservation of health. Their necessary labour would produce them a double benefit—health and plenty; and peace would also follow as the consequence of the absence of Kings and Priests. These are not phantasmal ideas: they are found to be realities, wherever the experiment has been made, or as far as it has been made.

For instance, your establishment consumes as much wealth as a thousand first rate labourers can produce. And this is not the whole of the evil; for, to keep your establishment in existence, there must be many approaching to something like it, so as to make it the interest of a number to support a splendid monarchy. There are, at least, including the church, a thousand, on an average, of such establishments as yours. This is much below the mark; but it will do for a calculation to shew the evil of the present system of legislation and religion. This thousand public establishments produces nothing, not even any kind of useful service for the public. This thousand of useless and wasteful establishments consumes the produce of the labour of a million of men. These men must have something to live upon, if it be a sort of starving life, and what they do live upon, we may consider as drawn from what the remainder of the labourers produce, which drags them down to a level with the others, by so many divisions upon their produce. All this I reckon, as unconnected with useful taxation, with that which is essentially necessary for legislation and administration of the laws.

This system has another tendency, and that is to produce large manufacturers, who hold a tyrannic sway over a host of

labourers, and accumulate vast wealth, whilst the producer, or the labourer, produces under a series of pains and calamities. If he is wanted for a soldier or sailor, he must be a slave that way ; if not so wanted, he must be a slave and a pauper at home.

This is a bad state of society and cannot be much longer endured. America is setting an example that Europe must follow ! Governing institutions must be more simple and no men publicly employed but such as are absolutely necessary to perform the real work of government. Hundreds of nominal offices exist in this country, where there is no duty, but to take the salary and to bear a name ; and that of king is, to all intents and purposes, one of them. I care not so much about abolishing the offices, as to find them proper work ; but where nothing could be found to be done publicly useful, there I would abolish both office and salary, and not hear a word about pension or compensation. It is abominable, it is both morally and politically wicked, that such offices and salaries should exist, whilst the latter has to come from the labouring mans produce, his real wages. This is the real cause of all the clamours and combinations about wages. This makes Mr. Peel offer the aid of the military to settle disputes between masters and men. The labourers of this country cannot thrive on a large scale, or generally, under the present complicated forms of government, of legislation and the administration of the laws.

But this is another piece of blasphemy. This is the genuine blasphemy. Had any poor bigot made the observation to Pope Leo, that he himself made in exclamation and surprise, that same Pope would have sent him to the stake, if he had survived the tortures of the inquisition. Such is the effect of and the punishment for, blasphemy ;
FOR SPEAKING EVIL OF POWERFUL ROBBERS.

I am, Sir, your prisoner, for this kind of blasphemy,

RICHARD CARLILE.

MISCELLANEOUS EXTRACTS.

A PRISON is the grave of the living, where they are shut up from the world and their friends; and the worms that gnaw upon them—their own thoughts, and the jailor. A house of meagre looks and ill smells—for lice, drink, and tobacco, are the compound. Pluto's court was expressed from this fancy; and the persons are much about the same parity that is there. You may ask, as Menippus in Lucian, which is Nimes, which Theisites, which the beggar, which the knight; for they are all suited in the same form of a kind of nasty poverty. Only to be out at elbows is a fashion here, and a great indecorum not to be thread-bare. Every man shows here like so many wrecks upon the sea, here the ribs of a thousand pound, here the relics of so many manors, a doublet without buttons; and 'tis a spectacle of more pity than executions are. The company, one with another, is but a vying of complaints, and the causes they have to rail on fortune and fool themselves, and there is a great deal of good fellowship in this. They are commonly, next their creditors most bitter against the lawyers, as men that have had a great stroke in assisting them thither. Mirth here is stupidity or hard heartedness, yet they feign it sometimes, to slip melancholy, and keep of themselves from themselves, and the torment of thinking what they have been. Men huddle up their life here as a thing of no use, and wear it out like an old suit, the faster the better; and he that deceives the time best, best spends it. It is the place where new comers are most welcomed, and next them ill news, as that which extends their fellowship in misery and leaves few to insult: and they breathe their discontents more securely here, and have their tongues at more liberty than abroad. Men see here much sin and much calamity; and where the last does not mortify the other hardens; as those that are worse here, are desperately worse, and those from whom

the honor of sin is taken off and the punishment familiar. And commonly a hard thought passes on all that come from this school; which, though it teach much wisdom, it is too late and with danger; and it is better to be a fool than come here to learn it.—*Dr. John Earle, Bishop of Salisbury,*

MICROCOSMOGRAPHY, &c, 1628. B. D.

To die for truth is not to die for one's country, but to die for the world. Truth, like the Venus dei Medici, will pass down in thirty fragments to posterity but posterity will collect and recompose them into a goddess. Then, also, thy temple, oh, eternal Truth! that now stands half below the earth—made hollow by the sepulchres of its witnesses, will raise itself in the total majesty of its proportions; and will stand in monumental granite; and every pillar, on which it rests, will be fixed in the grave of a martyr.

THE moment that power is permitted by the partiality of a people to rest in an individual, or to centre in a family—liberty receives its death wound. Man, in his highest state of moral and intellectual perfection, is not to be trusted with absolute dominion. His nature was not made for it, and there is not one instance on historic record, in which he has been so trusted, without his affections becoming, perverted, and his instincts depraved: with no public opinion to guide and no public force to controul his volitions, he has uniformly degenerated from his social character, and inflicted lasting misery upon the subjects of misrule. For power there is but one safe depository,—and that is, the responsible administration of recognized laws.

LADY MORGAN. ITALY, 1821.

ADAM'S SLEEP.

He laid him down and slept—and from his side
 A woman in her magic beauty rose,
 Dazzled and charm'd, he called that woman "bride,"
 And his first sleep became his last repose.

BESSEN.

The world is but an opera show,
 We come, look round, and then we go.

C. GRYPHIUS.

A BISHOP'S BLESSING.

With cover'd head, a country boor
 Stood while the Bishop bless'd the poor—
 The mitred prelate lifted high
 His voice—"Take off your hat"—"Not I;
 Your's blessing's little worth," he said.
 "If through the hat 'twont reach the head."

WERNICKE.

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Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for "The Republican" to be left at the place of publication.